Aristotle's Legacy:

OR, HIS

Golden CABINET of Secrets Opened.

IN

Five Treatices.

1. The Wheel of Fortune.
2. The Art of Palmestry
3. A Treatise of Moles
4. The Interpreter of Dreams.
5. Observations on Fortunate and Unfortunate days.

With many other Secrets and Experiments, never before Published.

To which is Added,

A Compleat Book of RIDDLES.

1. The *fortune-teller*, or *Knowledge* of good & bad *fortune*, by *throwing* the Dice on the Wheel of Fortune. 2. By Palmestry, as the Lines or Marks in the Hand. 3. By Phisognomy, or the several parts of the Face, and Head; as Eyes, Nose, Chin, Hair, *&c.* By Metoposcopy, as the several *Lines* and *Marks* in the Forehead, and other parts of the Face: With Marks, and sacred Characters, and all other matters, relating to long or short life, *Love*, *Business*: The Humours and Dispositions of the Partys, and how they are Enclin'd. 4. A Treatise of Moles, and their significations, on the Face, or any part of the Body. The like of Dreams and their interpretation; more exact than ever. 5. Observations on *Valentines* day, St. *Agnes* day, and upon the first hearing the Cuckoo, as they particularly relate to Love and Marriage: by which a Maid or Widdow may know whether her sweet-heart be true or false, in earnest or in jest; when Married, and if Fortunate or Unfortunate, in Wedlock. 6. To know whether a pure Virgin or not: How to make an Enchanted Ring, to make any who wears it, to fall in love with you. 7. Also the best and most powerful Receipt for making Love Powder. To which are Added twenty Merry and Pleasant Riddles, with their Solutions or Explanations: The whole illustrated throughout with Curious Cuts, proper to each particular: Being the best, most exact, and accomplished Book of this Nature.

Translated into *English* by Dr. *Borman*, Student in Astrology.

Licensed according to Order.

Printed for *J. Blare*, at the Looking-Glass on *London-Bridge*.

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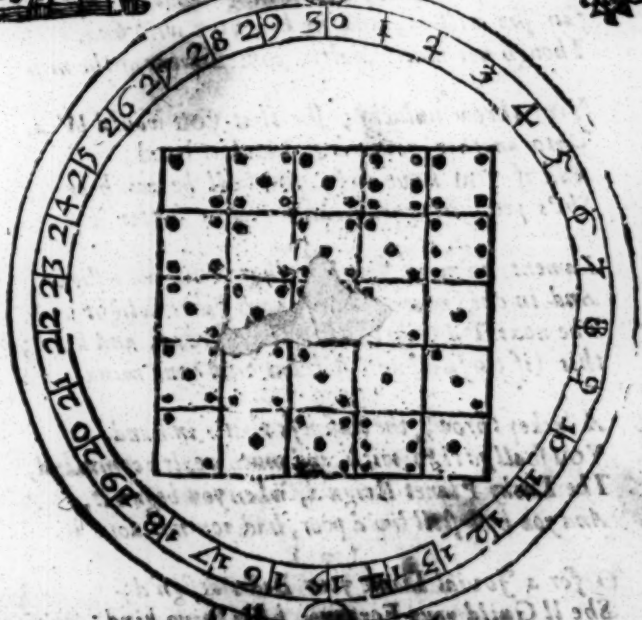
BRITISH MUSEUM

OF THE

Wheel of Fortune.

New Moone



Full Moone

HERE you must Throw to know your FORTUNE, with two Dice; and, as the Number comes up, go to the Figure of Men for Men; and that of Women for Women: Suppose (for Example) you throw two Duces, go to Number *Four*, and there you'll find these words:

You throw unluckily; she that You woo'd Wed,
Unto another gives her Maiden-head.

And so proceed in any other *throw*, and you will find your fortune; and the best Luck comes, throwing in the New or full of the *Moon*; and when you have thrown, you must not throw again.

How to know Good or Bad Fortune *to Men, in* Love Matters *and* Business, *by Changes on the Dice, in the Wheel of Fortune.*

(2)

SHE will be brown, and of a middle Age;
A brisk and lively Wench, I will engage:
But in her love, with others you shall share,
yet of the main Chance, she will have a care.

(3)

Dispair not yet, though you *in love were crost;*
A Fortune comes, Redeeming what is lost;
fair she will be, and in her you *will find,*
Though not much wealth, contentment of the mind.

(4)

You *throw unlucky; she that* you *wou'd Wed,*
Unto another gives her Maiden head;
And if you *have her,* you *will be much crost,*
She's peevish, proud, and will be better lost.

(5)

Lament no more for o[illegible] that you *does slight,*
And in one (much ben[illegible] you) takes delight;
The next Y u Court, will be[illegible] prove, and kind;
this (if pursu'd) will still but vex your mind.

(6)

A luckey throw, the business that's in hand,
You *shall go thro' with, and much wealth command,*
The Lucky Planet Reign'd, when you begun it,
And you had still liv'd poor, had you not done it.

(7)

O for a Jovial Dame your Bed's design'd;
She ll Guild your Fortune, b her being kind;
She will not spend, but thrive by her Amours;
And bring (with Horns) much plenty to your stores.

(8)

think once again, e'er you take it in hand;
You *do pursue what you don't understand:*
A Maid you think her, but the Stars say nay;
You'll *be a Father on your Wedding-day.*

No

(9)

No more be fearful, it is ſo decreed,
You *muſt go on, and in your love ſucceed;*
What though you powerful Rivals have at laſt,
You *ſhall prevail, though 'twill not be in haſt.*

(10)

Believe not what is ſaid, it is not true,
Thoſe that perſwade it are no friends to you;
They wou'd break off the Match; that is their aim,
She honeſt is, and free from ſuch a blame.

(11)

Conſider well, this is a lucky throw,
If your neglecting does not make it low;
Purſue your love, or you'll be Circumvented;
And then your ſloath will be in vain repented.

(12)

Two Sizes; ah! what ſhall I ſay of this?
I fear you will your Expectation miſs:
However, give not o'er, but love purſue,
The blank may turn to them, the Prize to you.

Good or bad Fortune *to Women on the Chance of the* Dice, *in* Love *and* Buſineſs, *by the* Wheel *of* Fortune.

(12)

O Me, a Red-Hair'd Man will be your lot;
But he to pleaſe You, has a good thing got;
You *Children will have many, and much pleaſure,*
Then be content without a World of treaſure.

(11)

Well thrown I vow, you now will catch the Fiſh,
For which you Angle, and ſo long did wiſh;
He ſees his Error, and he will be kind;
And in your Change, you'll much contentment find.

(10)

Leave *off your whining; caſt away your fears;*
The day comes on, you will dry up Your tears;
'twas your own faults that made you ſo long ſtay;
You *ſee what's got, by fooliſh ſaying nay.*

Lay

(9)

Lay all Your Scruples by, for this is he,
That muſt (in ſpight of all) Your Husband be;
What though he is not lovely to the ſight,
He'll give you (in the Dark) Your hearts delight.

(8)

Ah me! how Croſs a Throw is this? you will not gain
The Man you ſeek, though you purſue with pain;
He's a deceiver, and already Wedd;
He'll leave you when he's Crop't your Maiden-head.

(7)

Well may you bluſh, You will not Childleſs die,
Though You in Marriage Bed do never lie;
Your too ſoon yielding, made him falſe to prove;
Had You been coy, you had entail'd his Love.

(6)

This Caſt (if you are wiſe) does promiſe you,
You'll ſoon be Woo'd by one that's Chaſt and True;
But manage well your buſineſs, leſt you loſe,
What (to your content) you ought to Chooſe.

(5)

What you have took in hand, does promiſe well,
And happie it will be, the Stars fore-tell;
Neglect not then the viſits that are made,
Leſt (by your folly) your good Luck's betray'd.

(4)

You've not ſtay'd too long, this is the time,
Fortune comes to you in her gawdy prime;
She flings her favours on you now at laſt,
It flowing comes, when you fear'd it was paſt.

(3)

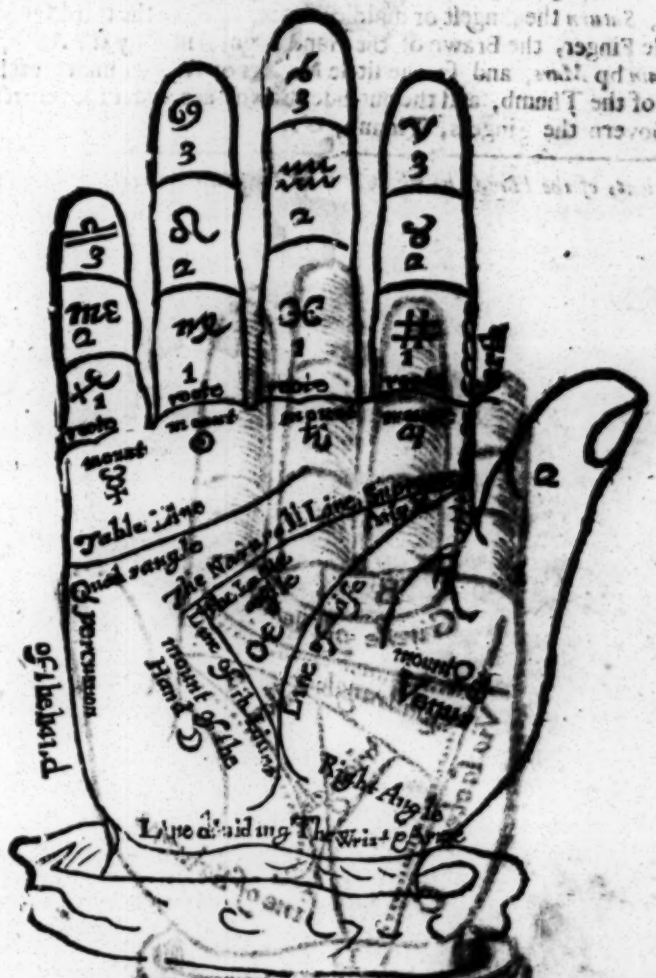
Hit upon hit, two comes at once to Wooe,
But take the leaſt, the biggeſt will not do;
He will be Kindeſt, and moſt Wealthy prove;
The other not; he has been oft in love.

(2)

Duce take it, what a ſtrange turn up is here?
You have your ſelf been too turn'd up I fear;
It ſays you are with-Child, and yet I gather,
E're the boy comes, you'll get a kind Father.

The

The whole Art of Palmestry, *or telling* Fortunes *by the* Hand; *and first of the* Hand *to be chosen, and the* Planets *and* Signs *Governing the parts of it.*



Before I proceed to particular *Prognosticks* (in *Chiromancy* or *Palmestry*) I must tell you the Left hand is the most proper to be inspected, because the *Heart* and *Brain* has the greater Influence on it; and do this when the *Body* is in a good Temper, not disturb'd by *Passions*, or over *Eating* or *Drinking*; for then the *Lines* will not appear full, nor in their natural colour: A *Hand*, when the *Lines* are

are broken, or much worn by *hard labour*, cannot be well inspected, to make a true *Judgment*.

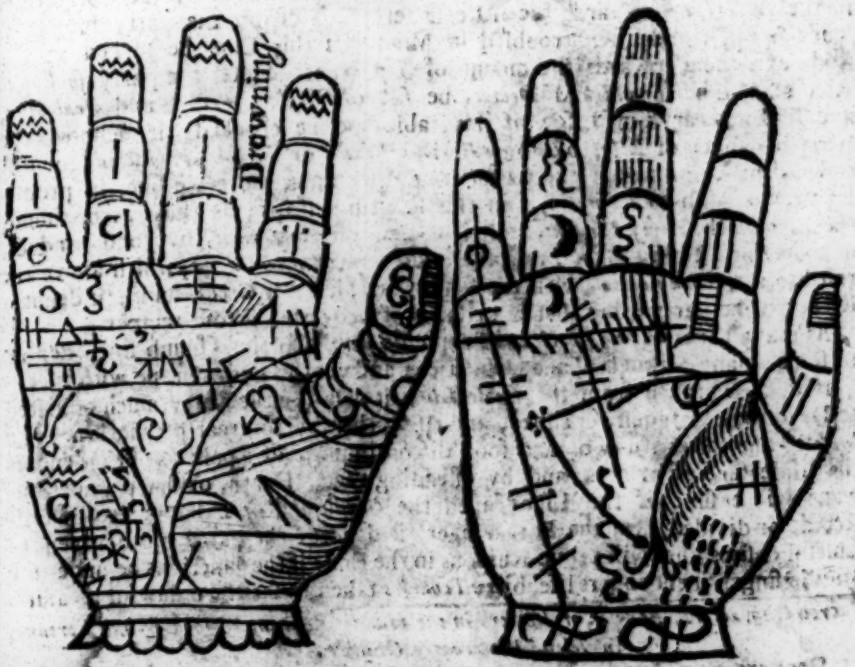
As for the *Planetary Rule* in the Hand; *Venus* governs the Thumb, *Jupiter* the Fore-Finger, *Saturn* the longest or middle Finger, the *Sun* the third Finger, *Mercury* the little Finger, the Brawn of the Hand is governed by the *Moon*, and the *Hollow* or *plain* by *Mars*, and so the little Mounts or Risings under each Finger, and the Ball of the Thumb, and the out-side Brawn, are under the respective *Planets*, that Govern the Fingers, Thumb, &c.

The several lines of the Hand, by which a True Judgment (in telling Fortunes) *must be made.*

THE most significant in *Palmestry*, are thus described, *viz.* The Line of Life reaches from the *Wrest*, almost to the Root of the *Fore-Finger*, the Table Line

Line is in the middle, or *Table* of the *Hand*, and in some *Hands* runs along the *four Mounts*, participating of the Influence, of the respective *Planets* Governing them; the middle *line* running cross the *Hand*, and sometimes *Obliquely* it takes its beginning at the *Rising* of the *Fore-Finger*, near the *line* of *life*, ending at the *Mount* of the *Moon*. The *line* of the *Brain*, usually called the *Liver line*, reaches to the *Table line*, making a *Triangle*, thus △. The *Girdle* of *Venus* begins near the *Joynt* of the *little Finger*, & ends between the *fore-Finger*, & *middle-Finger*; the *line of Death*, or great *Misfortunes*, when it appears plain, as a *Counter-line* to the *line* of *life*; and therefore is called its *Sister line*, *ending* as it *ends*; the *percussion* is between the *Mount* of *Venus*, and that of the *Moon*; the *Wrist lines*, commonly called *Rescetta*, are no other *than* those *Joynts* that part the *Hand*.

Fortune, Good or Bad, known by the Lines, and other Marks and Characters, in the Hands of Men, Women, and Children.



HAving given you an inspection of the *Planets* governing the *Parts*, and of the *Lines* of the *Hand*, I come now to give you a true *Judgment* upon them, as to Good or Bad Fortune, thereby signified to the Party, as they are more or less Significant in themselves, or what other matters attend them.

When the *Line* of *Life* is fair, well proportioned, coloured, and diſpoſed, it denotes a quiet and peaceable Life, fortunate, and Healthful; but if *Croſſes* or *Stars* happen on it, the contrary is threatned: if a double Line of life appear, it promiſes long Life, advancement to Honour, and ſucceſs in weighty Affairs in Men, in Women much Love, encreaſe of Children, and great *Felicity* in Marriage. Three Stars appearing in this Line, it threatens the party *ſhall fall* into many Diſgraces and troubles by envie and falſehood. Three Croſſes, appearing, denotes misfortunes in Love, and much miſchief thereby; when Lines come from the mount of *Venus*, and cut the *Line* of *Life*, it denotes the *Party* Unfortunate in Love or Buſineſs, and threatens him or her with ſudden Death: if near the Ligament of the Thumb, a Woman have two Croſſes, they Croſſing the upper part of the *Line of Life*, it denotes her to be Unchaſt, very immodeſt, and Luſtful. if the *Line of Life* croſs or twiſt with the table-line, then *Honour* and *Riches* are promiſed together, with the love and *Favour of* Great Ones: *if* the table-line be broad, and of a lively colour, it ſhews health, a contented mind, and the party Couragious and Succeſsful: if there be Croſſes in the *table-Line*, towards the little finger, they denote the party ſubject to much *Sickneſs*, and often troubled in Mind: if this Line be forked at the End, extending towards the mount of *Jupiter*, it denotes the party *ſhall* get Riches; but by *Fraud* and *Deceit*, be *full* of *Doubts*, *Fears*, and *Jealouſies*, and lead a wearyſom Life; if this table-line be crooked, it denotes the party in danger of *Life*, by ſome *Furious beaſt*, or *Perſon Diſtracted*, or diſordered by drinking: if there be two *Croſſes* upon the table-line, it promiſes promotion by *Learning*: if on this line three ſtops; as thus . . . be found, they denote the *Party Prudent*, and riſing to *great preferment*, by good conduct, in managing weighty *Affairs*: in the middle *or Natural Line*, which above the reſt has a *Communication* with the Vital Parts, has any *Croſſes* on it; it denotes Riches to the Party; but that he or ſhe is of a covetous ſordid temper.

As many Lines as are between the middle line, and the Thumb-line; denote to ſome, many Sickneſſes, and Caſualties; and yet the party eſcape with life.

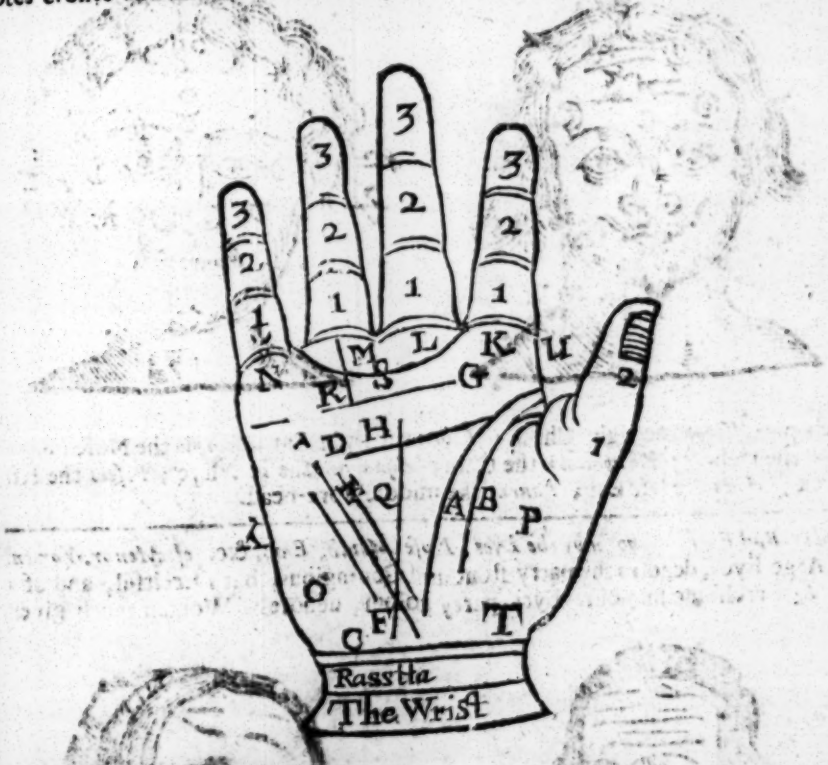
If a *Croſs* branch from the *Table-Line*, it denotes the party much addicted to Devotion, virtuouſly inclined, and riſing thereby to great promotion. The Middle-line cutting in two, and ſoon diſcontinuing, of a pale colour; denotes the diſpleaſure of princes, and by offending them, Death, or ſharp impriſonment will enſue: if the Line called the *Girdle of Venus*, happen to be Diſſected, or divided near the Fore-Finger, it denotes the party much given to Luſtful deſires, that will prove Ruinous in the End: if the Sanctions be under the Middle finger, it endangers life, by *evil courſes* taken, to ſatisfie unlawful pleaſure.

Sacred Characters, Marks, or Letters in the Hand, Relating to good or bad Fortune, in Men, Women, or Children.

THere are many letters often formed in the hand, called, Sacred Characters; and of theſe I ſhall ſpeak briefly, as they Relate to good or bad Fortune; an *A* found between the Mount of the Moon, and the *hollow* of the hand, denotes

Sickneſs

Sickneſs and *Loſſes*; but if it appears towards the *Mount of Venus*, it denotes happy Marriages, Joy, and Proſperity: if a T be on the *Mount of Venus*, it denotes ſucceſs in love Affairs; but if it comes ſo low as to cut the line of life, then it denotes croſſes and misfortunes in love, and much miſchief: A *P* on the ball of



the Thumb denotes Honour and Preferment; a *Q* in the Angle or Hollow, many Marriages: an *X* Vexation and Trouble.

Phiſognomy, or good and bad fortune, told by the Lines of the Face; and firſt of the Planets, and governing Signs.

PHyſognomy, as to the Lines of the face, and other Remarkable things in it, under the influence of the *Planets* and *Signs*, that Govern the Parts of the Body, are mainly ſignificant, as to knowing good or bad fortune, in Men or Women; whereby one may, as it were, Read men and women, and underſtand by the outward parts, their manners, inclinations, and intellectual faculties; as well as what ſhall befal them in the progreſs of their Lives; for the face, &c. is under the Government, and Dominion of the *Planets*. Thus the fore-head is governed by *Mars*; the right Eye by *Sol*; the left by the *Moon*; the Right Ear by *Jupiter*;

the Left by *Saturn*, the Nose by *Venus*; and the Mouth by *Mercury*: As for the signs of the *Zodiack*, *Cancer* governs the height of the Fore-head, *Leo* the right

Eyebrow; *Virgo* the right Cheek; *Libra* the right Ear; *Scorpio* the Nose; *Sagittarius* the right Eye, *Capricorn* the Chin; *Aquarius* the left Eye; *Pisces* the left Cheek; *Aries* the left Ear; *Taurus* the middle Fore-head.

Good or Bad Fortune known by the Eyes, Nose Mouth, Ears, &c. of Men or Women.

LArge Eyes, denotes the party stout and Courageous, but Deceitful, and of a Quarrelsome humour. Eyes party colour, denotes a Woman much given

to Love, but instable and Unconstant. Greenish little Eyes, standing inward, denotes wisdom and Councils, Fortunate in Sucess, &c. A large Nose, much hanging

hanging down, denotes Covetouſneſs. A round Noſe at the extremitys & ſmall Noſtrils, denotes, in a Man Pride and incredulity; in a Woman, much given to Love and luſt. A red Noſe, naturally ſo, denotes a Contentious Turbulent, and Quarrelſome Perſon If in a female the Griſtle of the Noſe ſeem to part from the Bone, or to be dinted at the end, ſhe hath (undoubtedly) loſt her Virginity. A great Mouth, ſtanding unſeemly wide, denotes the party fooliſh, but a great babler, and Devulger of falſe ſtorys, delighting to make Miſchief. A little Mouth, well proportioned, denotes the party wiſe, peaceable, loving and chaſt. The Ears large and thick, denotes a defect in Memory, and fooliſh; little and thin the *contrary*: A fleſhy Face denotes a merry chearful perſon: A thin lean one, a wiſe, but malicious, and covetous Perſon.

Good or bad Fortune known by the Hair, Chin, and Eye-brows, of Man or Woman.

THE Hair of the Head thick and ſoft, denotes a man of an Affable mild Temper. Curled, harſh black hair, denotes the Party boiſterous, rough, and much given to anger. Golden hair, denotes the party treacherous, and covetous; Red Hair, enclining to black, wiſe, but crafty and ſubtil in miſchief. A Chaſenut coloured hair, ſignifies the party of fair condition, mild, & well diſpoſed.

Sudden baldneſs in youth, denotes poverty. A long Chin, denotes a woman turbulent and vexatious; and a Man letcherous and fooliſh. A little Chin, denotes malice, fraud, and deſpight: A round Chin, denotes a Man effeminate, yet haughty and proud. A ſquare Chin denotes great courage, and agility of Body; A dimpled Chin, roundiſh, or a little oval, denotes the party loving, affable, and of a good temper. A lean wrinkled Chin, denotes the party unfit for Marriage Dutys. Fine little Eye-brows, denotes affability, love, and conſtancy; bending and over hanging Brows, the contrary: Eye-brows ſhort and narrow, denotes the Party of a ſoft plyable Temper. Eye-lids long, with long hair, denotes the party clowniſh, and morroſs, yet of great ability of parts.

Good

And Bad Fortune *known by the Lines, Marks, and other Significations in the Fore-head, and other parts of the Faces of Men and Women.*

Lines in the Face or Fore-head, are exceeding ſignificant, in matter of Fortune. Three ſtraight Lines, without any Section or Diviſion, denotes the Party very proſperous. A Circle in the Line that paſſes crooked through the Fore-head, denotes loſs, and much trouble and diſgrace. A crooked line between two

ſtraight lines, denotes the party fortunate. A crooked Line, with a ſtraight line above it, denotes the party ſhall be Rich, but it will be gained by fraud and over-reaching. Two lines croſſing the fore-head, wavering in and out thus ≈ th cauſes the party to be in peril of life, by water. Two lines bending arch-wiſe over the Eye-brows; one of them croſſed with a croſs, or three ſhort lines in a length, in the extremity of the fore-head, denotes the party to be good Natured, and to get Riches by Marriages. A croſs directly in the middle of the fore-head, with ſcattering lines about it, threatens the party with Violent death: four half lines, or lines that are not met in the middle of the fore-head, with a full line over them, croſſed by two Sections, denotes loſs and affliction. A Star in the forehead, denotes great preferment.

Dreams, *as they tend to good or bad Fortune, with their* interpretations.

Dreams (though ſome very ignorant in ſuch rare miſterys, have ſlighted them) are (by the Sages, and wiſe men of all Ages) very ſignificant; and that the Soul, when the Body Repoſes, being diſcumbred from groſs and weighty Cares; for the fleſh (by this Myſterious way) Confabulates, or Converſes with Spirits or Angels, who bring to its Knowledge, future Events, very ſtrange and wonderful as in *Scripture* we find it. in *Pharoahs*, *Nebuchadnezzers*, and others Dreams, that exactly come to paſs, according to their *Interpretation:* But not to prolong the Matter, I proceed (by the *Rules of Art*) to give the interpretation of Dreams.

To Dream one is flying in the Air, promiſes haſty news, To Dream one Swims with

with pleaſures in a toſſing water, denotes overcoming ſome difficult matter you have in hand. To Dream you hear Birds Sing Mellodiouſly, betokens Joy, and to the Sick Recovery. To Dream one preſents you with a Gold Ring, and puts it on your Finger, foreſhews ſpeedy *Marriage*. To Dream you are dancing in *Joy*

Company, ſignifies much Joy and mirth. To dream ſome Furious Beaſt purſues, and you cannot avoid it, betokens your Enemys will prevail againſt you. To dream you are ſtung or bitten by Serpents or inſects, denotes miſchief, to come from malicious and private Enemys. To dream you meet a *Lyon* and he fawns on you denotes the Favour of great ones To dream one is in a Field *of* ſtanding Corn, denotes proſperity. To dream you meet a black Coffin, with *Mourners*, denotes the death *of* ſome *Friend*. To dream one fights, & overcomes, denotes ſucceſs in what you are contending *for*, or eſcaping dangers that threaten you. To dream you are waſhing your hands, and the dirt comes clean off, ſignifies you *ſhall perform* ſome great Enterprize. To dream a *Friend* is dead, denotes he or ſhe is *well*. To dream your *Eyes* or *Teeth fall* out, denotes, Sickneſs, or death *of* Children, or ſome intimate *friend*, or near Relation. To dream ones ſhooes *falls* off, or are old & torn, denotes poverty and diſtreſs To dream a horſe runs away with you, denotes unexpected buſineſs, not pleaſing to you. To dream a Gold Ring breaks, and *falls from* your finger, denotes the loſs *of* a *Lover*, or ſome dear *Friend*. To dream you are ſailing in a Calm, denotes a peaceable *Life*; but ſuddenly overtaken in a Storm, trouble and affliction. To dream *of Courting* a beautiful Woman, betokens Croſſes and Vexation. To dream you put on fine Cloaths, denotes preferment. To dream you hunt a Hare, but cannot take her, denotes the loſs of ſome *matter* you *are* in *purſuit* of. To *Dream*

you endeavour to fly, and cannot, betokens *Impriſonment* & *Reſtraints*. A Virgin Dreaming ſhe is putting on New Garments, denotes an alteration of her condition, by *Marriage*, to dream of lighted tapors, denotes the party ſhall be happy in many friends. To Dream of the Chattering of Swallows, denotes Sickneſs, or other Infirmitys to fall, For a barren woman to Dream ſhe proſtitutes her ſelf with one of her own Sex, denotes ſhe ſhall conceive; but to a *Child-bearing Woman*, it is *Miſcarriage*. To dream you ſee great fires, is anger or ſickneſs: For lovers To dream they fall out, denotes conſtancy, and affection: to dream one receives a Letter, denotes love & conſtancy, or that the party ſhall have ſatisfaction in what he deſires: to dream one puts on new white Gloves, denotes the *Marriage* of Friends; but black ones their Death. For a Woman to Dream ſhe is with Child, De[illegible]es Sorrow, and hard Labour; but to dream ſhe is delivered, the contrary. To dream you ſee an withered tree, ſprouting out, denotes *Children in old* age: to dream you are caſt away in a Ship-wrack, denotes great loſſes in *goods or eſtate*: to dream you ſee a *ſmall ſpring*, grow into a *great lake*, denotes encreaſe of Riches: to dream of *Ribbons*, & gay *Plumes* of *Feathers* denotes amendment of *Fortune*.

Other Advantagious ways particularly Relating to Love and Marriage, Approved and Succeſsful.

On Valentine's *Day.*

TAke two Bay leaves, ſprinkle them with Roſe-water; the Evening of this day, lay them a-croſs under your pillow, when you go to bed, putting on a clean ſhift, and turning it the wrong ſide outwards; and lying down, ſay, theſe words ſoftly to your ſelf.

Good Valentine *be kind to me,*
In Dreams let me my true Love ſee:

So croſſing your legs, and go to ſleep as ſoon as you can, you will ſee (in a Dream) the party you are to Marry, come to your bed-ſide, & offer you all modeſt Kindneſs, to your great Contentment.

On St. Agne's *day.*

Take a Sprigg of *Roſemary*, and another of *Time*, ſprinkle them with your *Urine*

Urine, thrice; and in the Evening of this day, put one into one shoe, and the other into the other; place your shooes on each side your beds head, and going to bed say softly to your self.

St. Agnes *that's to Lovers kind,* | *Come ease the troubles of my mind.*

Then take your rest, having said your prayers; when you are asleep you will dream of your lover, and fancy you hear him talk to you of love, looking in the shooes, and attempting to put them on your Feet, with much kindness: If two are desirous of you, they will both appear, and strive who shall do you the best Offices, and the party who overcomes in this, is your lot; for you will perceive the other quickly vanish, sighing and much displeased.

Love Observations on first hearing the Cuckoo.

When you walk abroad (in the Spring) as soon as you hear the Cuckoo, sit down on a bank, or any convenient place, and pull the Stocking from off your Right leg; and whilst you are doing it, say:

May this to me | *Now Lucky be.*

then look between your great toes, & you will find a hair which will easily come off; take it, & look well on it, & you will perceive it to be the colour the partys hair you desire; wrap it up it a piece of paper, and keep it ten days carefully, if then it has not changed colour, the party loved will be constant, and you will obtain your desire; but if it do, you are flattered, and will be deceived.

Signs of Love, and speedy Marriage; or the contrary, by seeing or meeting divers sorts of Creatures, first in a morning.

THese Signs of love and marriage, have been greatly taken notice of in their exact succeeding according to the *partys desire.*

If a *Robin-Red-Brest* come fluttering to *your* window, and sing pleasantly, pearching near it, it denotes speedy marriage to the party, and a merry contented life. If a hare sta hand, you will have success in love affairs hand, it denotes you *will be crossed* and *in Swallows* Chatter *merrily*, and Sing in the it denotes you will have many sweethear at your window, betokens misfortunes thing you hear in the morning, denotes a morning, carrying straw in its mouth married, and very fruitful in Children; as you walk abroad, denotes much stri

to know whether a Fem

TAke *Allablaster*, a quarter of an o steep it in *Aqua Vitæ*, then dry & liquor the party is to drink, contrar her not blush, change colour, she ha

To make an Enchanted Ring, to cauſe one to fall in love with you.

Get a hollow Ring, ſteep Goats hair taken from the Beard, ſteep it in the juice of Night Shade, or Wake Robin, an herb ſo called, pull it through the Ring, and whoever wears it, it ſhall cauſe them to fall in love with you.

to make the true Love Powder.

Take *Ellicumpane*, the ſeeds or flowers Viruine, and the berrys of Meſleto, beat them, when well dryed in an Oven, into a fine Powder, give it the party you deſign upon, a dram in a glaſs of wine, or other liquors, and it will work wonderful effects to your advantage.

Moles on the Face, their ſignification, as they relate to Good or Bad Fortune in Men, Women, and Children.

MOles in the Face particularly, and thoſe in parts of the body, are very ſignificant as to good or bad Fortune. A Mole on on the left ſide of the forehead, denotes the party ſhall get Riches by tillage, building and planting. A mole on the right ſide of the forehead, promiſes happy contentment of life, a loving ſtate in matrimony, *&c.* A Mole in the middle of the forehead, denotes the party ſubject

r ſide the right temple, denotes to a man encreaſe
ceeſs in marriages, and a peaceable life. A Mole
to either Sex, in the firſt part of their Age; but
ear the right Eye-brow promiſes to man or wo-
. Reverſions, *&c.* A Mole on the right ſide a-
t and virtuous. A Mole on the left ſide the face
thwarting, and unexpected croſſes. A Mole on
ar, denotes loſs in goods & croſſes by Children,
ole on the lower part of the Eye-lid, between
ignifies a man much to be beloved by women,
nious, Chaſte, and Faithful. A Mole on the
oman to be generally beloved, but much af-
oſtril, promiſes a man good ſucceſs in his
A Mole in the extremity of the Noſe, be-
s the party, man or woman, luſtful, but
fruitful

fruitful in Children; but not extream long liv'd. A Mole on the right corner of the mouth, near the Jaw, promiſes happy days to either Sex, but on the left ſide unlawful Copulation, and much loſs thereby: a mole on the middle of the upper lip, or on the chin, denotes ſucceſs in love; but no great fortune.

Good or Bad Fortune ſignified by Moles in the Bodyes of Men or Women, &c.

A Mole on the right arm, denotes Riches and Honour to a man or woman, by great undertakings, and happy marriages: a mole on the left arm, under the wriſt, denotes the Party to be croſſed in his iſſue, but that he ſhall attain riches: a mole on the arm-pit, ſignifies ſickneſs and hardſhip by travel: a mole on the right ſide, and upper part of the breaſt, denotes the party to encreaſe in wealth, by tillage, and other rural imployments: a Mole on the back enclining to the right ſide, denotes riches and honour, to be gained by the favour of great Men: a Mole on the upper part of the right ſide the belly, denotes to a Man good fortune in marriages; and to a Woman hopeful Children: a Mole on the left ſide the breaſt, threatens a man with diſgrace, & loſs of friendſhip, a woman with poverty, neglect, and diſregard of her affairs: a Mole on the left ſide the belly, denotes indifferent good fortune to man or woman: a Mole on the groin, enclining to the right ſide of the loin, ſignifies proſperity, and fortune to man or woman, by marriage, or other ways: a mole appearing on the right or left knee, denotes a perſon will advantage himſelf by travel into ſtrange Countrys: a mole on the calf of a man's Legg, denotes him exceeding luſtful, and deſirous of other mens wives, endangering himſelf; and to a woman, loſs of honour, not undeſervedly: a mole on the middle of the privy members, denotes great infirmitys, and a continuation of troubles to a man; but to a woman, to be beloved, and have many Children: a mole on the right ſide, ſomewhat above the lower part of the privy members, declares a man happy in womens love, and to gain much by marriage: A Mole on the right th. near the huckle, denotes the party to grow rich, by rural affairs. Two Moles anſwering equally on either ſide the Gullet, threatens untimely Death.

Curious Merry Riddles on ſundry matters, to paſs away the time in harmleſs mirth, and witty Recreation.

Riddle 1.

Moſt ſwift I am, and moſt I pride,
When I ſubmit to others Guide;
In bloody Battels oft i'm ſeen;
Since time begun my Race has *been.*
Solution. *It is a Horſe and his Rider.*

Riddle 2.

From *earths* deep *womb*, I fetch my treaſure,
That to Mankind affords much pleaſure,
Without what is produc'd by me,
Nothing could live, but all muſt dye.

Solution, *It is a Fountain flowing with Water.*

Riddle 3.

Though twenty-four I do contain,
They change to thouſands in the main;
Fair Ladys Court me, and diſpute
By me, although my ſelf am mute.
Solution. *It is a Book, in which are but twenty-four Letters, though multiplied into Millions, and Read by ladies, out of which Arguments are raiſed,* &c.

Riddle 4.

I in Kings Pallaces am *ſeen.*
And Kiſs the hand of *King* and *Queen,*
Sometimes I am, ſometimes i'm not,
Yet *never* am of men forgot:
I being near, they gather ſtore,
But being gone, *earth's* bare and poor.
Solution, *I his is a Flie that gets* away *before winter, and in ſpring or ſummer returns again.*

Rid-

Riddle 5.

Though low I am, yet I am fair,
Fine Ladys me about them wear,
They Kiſs me, lay me in their Breaſt,
When Gallants are not half ſo bleſt.

Solution. *It is a Pink, or July-Flower, much coveted by ladies.*

Riddle 6.

What Fortune gives *I* wear in ſtate,
A little thing does make *me* great;
All do admire me when *I* wear it,
Yet Cares attend all thoſe that bear it.

Solution, *Is is a Crown on a King's Head.*

Riddle 7.

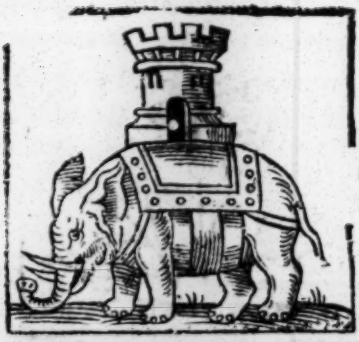
When my *beloved* looks on me,
Then *I* always *cheerful* be;
But when it *ceaſes* to do ſo,
Drawn in and veil'd, *I* mournful grow.

Solution, *It is a Marigold, opening in the morning to the Suns riſing, but cloſes at its ſetting.*

Riddle 8.

Wiſeſt of *Creatures Men* me call,
Though many times they *ſeek* my fall,
But *when* they moſt do Envy *me*,
I then fare beſt and *fatteſt be.*
Solution, *It is a Fox, who, as the old Proverb is, the more he is curſt, the better he fares.*

Riddle



Riddle 9.

I am *eſteem'd*, though i'm not fair,
Buildings upon my back *I* bear,
in War I terrible am known,
And a whole Squardron have o'erthrown.

Solution, *It is an Elephant, with a Caſtle on his back.*

Riddle 10.

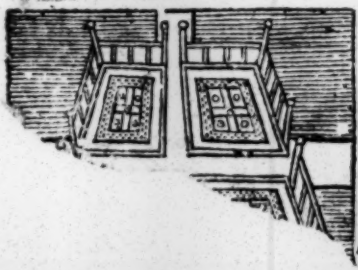
What all conſumes, beſt *pleaſes* me,
I court that from which others *flee*;
Strange thing to tell, unhurt I *lie*
And *thrive*, *where* all things *elſe* would die.

Solution, *it is a Salamander bred* by *a violent heat, and living in fire.*

Riddle 11.

Both Bird and Beaſt I am *together*,
Yet *ſeperated* I am *neither*,
With terror I o're Citys fly,
And by my fury many dye.

Solution, *it is a Griffin, the fore part like an* Eagle, *and the hinder part like a* Lyon.



Riddle 12.

When I my *White Robes have* put on,
My *friends* from me then all *are gone*,
But when in *Green* I do *appear*,
They *haſte* with *pleaſure* to draw *near*.

Solution, *it is a Garden, the white Robes is its covering with Snow in winter, the Green is pleaſantneſs in Summer to walk in.* Rid-

Riddle 13.

Though others waſte, and ſpend their ſtore,
I have no *means*, yet am not poor,
By providence *I* ſtill am fed,
And have a Houſe to hide my head.

Solution, *It is a Snail with her Shell on her back.*

Riddle 14.

What *force* and *ſtrength* can ſcarce get thro'
I with a touch you *ſee* can do;
A many in the *ſtreet* would lie,
Were *I* not to befriend them high.

Solution, *It is a* key, *with which a man unlocks the Door to get into the houſe.*

Riddle 15.

Little and big ſits on a ſtone,
Yet *once* they both of them was one;
Of tongues alike they do partake,
And yet but one of them can ſpeak.

Solution, *It is a Mother ſitting with her Child in her lap.*

Riddle 16.

We *uſeleſs* are till took in hand,
And then we have a vaſt Command;
No ſooner *ſeen* but we're ador'd,
And large *Protections* do afford;
We're *coveted* both far and near,
And for us bloody ſtrifes appear.

Solution, *Theſe are Scepters in the hands of Monarchs, and are much ſtrugled for.* Rid-

Riddle XVII.

A Bloody Crown upon my head,
In *Plumes well* arm'd I ſtrike a dread
In *Noah's* Ark our voice was heard.
I fight, but wealth I don't regard;
I precious Jewels ſpurn, and wou'd
Forſake gold Mines for little food.

Solution, *It is a Cock with Comb or Crown on his head, his Arms are his Spurs*, &c.

Riddle XVIII.

I View the world in *little* ſpace,
Am *always reſtleſs* changing *place*;
No Food I eat, but by my power,
Procure what *Millions* do devour.

Solution, *It is the Sun in perpetual Courſe, whoſe influence makes all things fruitful.*

Riddle XIX.

Tho' ſenſe and motion in my *ſelf* there's none,
Yet thoſe that have, it me their ſafe-guard own,
Dragging me over *hills* and *mountains* ſteep,
Whilſt I with *rattling* ſtore of *Coil* do keep,
In ſwifteſt Races and in Warlike deeds,
Without my *help* the braveſt *ſeldom* ſpeeds.

Solution, *It is a Horſe-ſhooe, that accompany the Horſe, and ſaves his Feet.*

10 JU 52 Riddle XX.

I ſpread my Wings to forreign Regions fly,
Over the Living paſs, and yet have I
The Living in the Womb, I Thunder bear,
Combate with ſtorms, and Elements make war,
My going and returning makes ſome glad;
But Loſing me, the merrieſt ſoon grow ſad.

Solution, *it is a Ship, her Sails are here termed Wings, her going over the Living, is the Fiſh, her men within her her Living, her thunder her Guns.*

Reader, I have made all as plain and eaſie as may be, theſe ing to the placing of the Cuts, to which they anſwer, not miſmatch them: So not doubting this Book take leaſe you.

F I N I S.